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# UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIV. CHICAGO, JANUARY 11, 1900. NUMBER 19

## The Wider View

*A Search for Truth.*

.....Collected and Edited by

JOHN MONROE DANA.

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For review by Mr. Gannett, see next week's issue.

*See last week's "Unity," page 741.*

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## World-Unity in Religion

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To which are added COMMENTS on his Essay by Prof. C. C. Everett, D.D., Rev. Horatio Stebbins, D.D., Rev. Jenkin Lloyd Jones, Rev. William C. Gannett, Rev. Joseph H. Crooker, William M. Salter, Rev. C. F. Dole, Frederick Meakin, Rev. C. G. Ames, D.D., Rev. G. R. Dodson, Rev. S. M. Crothers, D.D., Rev. W. D. Simonds. Together with REPLIES to the comments by Dr. Abbot.

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# UNITY

VOLUME XLIV. THURSDAY, JANUARY 11, 1900. NUMBER 19

We again give all the space at our command to the continued proceedings of the Congress held at Sinai Temple, Chicago. These proceedings will run through two or three more of our issues. Parties wishing extra copies for filing or for missionary purposes will please order in time as our editions are promptly exhausted.

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Professor E. C. Cope, probably one of the most original archaeologists and biologists this country has ever produced, is to be commemorated by a Professorship of Natural Science in Philadelphia, the fund for the establishment of which has been acquired by the sale of his great collection of fossils to the American Museum of Natural History. What a noble monument is that reared by a man out of his work, a work so successful that it perpetuated itself so that he "though dead yet speaketh."

---

According to the Scientific American an Austrian scientist thinks he has found "the name-center in the brain." Pressure being removed from a certain particular spot by the extraction of a bullet, the man who could remember everything but names before can now recall the names. If by some sort of surgical operation there could be given more room for this center in many brains not pierced by bullets, it would be a vast convenience, for nothing is more common or more annoying than the confession "I know you but I cannot recall your name." There is "something in a name" after all.

---

The scheme of a People's Pulpit that is to occupy opera house and theatre platforms Sunday afternoon or evening in various towns, projected at the recent meeting of the Liberal Congress, is meeting with the most cordial encouragement from many sources. Dr. Thomas, the chairman of the committee, and Rev. Mr. Barr, its secretary, are receiving letters from many sources. The inquiry is made for such courses from cities reaching from Duluth to Columbus, Ohio. Mr. Barr will be at Marion, Indiana, next Sunday, inaugurating such work. Plans are well under way for the opening of such course by Dr. Thomas in Milwaukee. The success of this work depends entirely on the number of centers that can be established. Other towns willing to join in this high itineracy of the constructive and synthetic word that will seek to fix the attention of the community upon their common interests and central convictions, are requested to communicate with either of the above offices. We know of no way by which a fund of a few thousand dollars could be applied in a more creative or germinating way than to further this experiment.

---

The death of Father McGlynn calls to mind the superficial character of even the deepest theological lines of today. Edward McGlynn was a member of the Roman Catholic church, a devout priest, receiving and giving the consolations of the church; and still Father McGlynn was a liberal in religion, he stood on the advance line of religious thought, feeling and action; he stood for the democracy of the spirit. He tried to apply the sanctities to the life of today. He was one of the founders and at one time the sufferers of the Society for the abolition of poverty. While on the other hand there are many who have repudiated the Catholic church, all the creeds, who have accepted the conclusions of the higher criticism and the doctrine of evolution but whose attitude towards the living questions of today is conservative. They belong to the conservative and reactionary forces; they are content to minister to wealth. They turn a deaf ear to the cry that comes up from the sweat shop and the mine. They champion the gospel of powder, justify the aggressions of war, talk about the civilization of cannon and seem to be able to reconcile a pseudo-republicanism to a practical imperialism that believes that government has a right to trample upon the wishes of people and to change the boundary lines made by race distinctions, inherited preferences and geographical remoteness, by purchase or by conquest. Brave, dear, loving Edward McGlynn! Whatever outward church may claim your body, you belonged to the church of humanity and was a Confessor in the spiritual commonwealth of God.

---

It is one of the interesting surprises of our day to find that the new President of Wellesley College, Miss Caroline Hazard, comes to her task with every evidence of fitness, through a training altogether admirable but not over the conventional college road. It is true she wears the titles of "Lit. D." and "M. A.", but they were won as honor degrees outside of, or collateral with, the work of the schools. It is interesting to know that her intellectual attainments as linguist, archaeologist and author have commanded this recognition, but it is far more interesting and significant to know that as the daughter of a woolen manufacturer, having grown up in a little manufacturing town, she is wise in the ways of humanity and skilled in those amenities and judgments that first forget and then obliterate the superficial lines that are supposed to divide the poor from the rich, the educated from the ignorant. President Hazard will be called upon to direct the lives of many girls made silly by wealth and superficial by too much money. May her high attainments leave their mark upon these poor children of unenlightened capital and make of them the fortunate children of large opportunities and great resources. The two great tasks which the twentieth century places upon the shoulders of her institutions of learning are first to expose the pretensions of wealth and to discover and reveal the crimes against society perpetrated in the name of wealth and by the wealth getters; second, to discover the great uses of wealth and to teach the possessors of the same that they hold it in trust, and to help them discover the wise and high ways of administrating this sacred trust. In other words, the civic life and corporate conscience that is our quest today comes not from obliterating wealth but by sanctifying it, not from a return to primitive habits or Puritan meagerness but from the application of the severe simplicity of the ethical life to the complex privileges and the great accumulations of today.

## A Minister's Visit to the Chicago Commons.

Next to the Hull House the Chicago Commons is the best known, best equipped and most highly organized "Social Settlement" in Chicago. Like the Hull House it occupies what was once a comfortable if not a stately home. The two-story, old-fashioned brick house with central hall and inviting piazza is the center of what is now an industrial district with "all sorts and conditions of men," representing many languages, all denominations and the sliding scale of intelligence that belongs therewith. The minister found himself posted over the front entrance on a large muslin sign, well painted, announcing that "At the pleasant Sunday afternoon, 3:30 p. m. there will be an illustrated lecture on the great painter, Jean Francois Millet." The front hall was attractive. On either side were large old-fashioned parlors touched with modern taste and culture; the low bookcases with the best of books ready at hand; the walls treated in such a way as to give the familiar pictures of Hoffman, Millet and others a chance. But there was no time to delay as the lantern man was waiting "to consult about the slides" which were a part of the minister's equipment, and so he was promptly led down stairs, past the furnace, through a long dark passage way over an irregular floor, by coal bins, store rooms and other supply departments, back and still farther back into a dark place where there was another furnace glowing, a place that for many years had been a stable, now reclaimed for the only available auditorium. The chance for fresh air was bad enough at best, but the necessity of shutting out the light brought the sad necessity of shutting out the air also. The ceiling was so low that one felt anxious for the scalp of Graham Taylor, the "Chief Commoner." The canvass was necessarily so limited that oftentimes the sky effects of the pictures were lost. But the audience began to come. Chairs of all description, from the Kindergarten up, settees of various patterns and colors, were arranged and began to be filled with genial, happy people, mothers with babes and apparently babes without mothers, men with a smell of beer on their breath, and suggestions of tobacco and perhaps onions in the air. But all were well washed and combed, civil, gracious and apparently at home. Mr. Taylor, Mr. Gavitt and other genial residents helped stow the audience away. There were cheerful words of welcome, pleasantries about ventilation, lights, etc. At last when every corner was crowded, perhaps two hundred or two hundred and fifty stowed away in what physiologically might pass for a modern edition of the "Black Hole of Calcutta," the minister told the story of the French peasant painter, largely through the slides which were rapidly thrown on the screen. A sweet woman sang sweetly a song or two; there was a little of piano music, a good deal of hand shaking, a generous lot of announcements and in about an hour and a half from the time they entered, they passed out again into the air and into the light.

The minister went away trying to analyze the difference between the atmosphere of social and spiritual cordiality, the spontaneous freedom and heartiness which he found there, and the element of propriety, reserve and half-hearted and half-headedness which pervades even the best of churches, a certain Sunday stiltedness, and these were some of the answers that ran through his head as he traveled homeward:

1. There was freedom from financial anxiety. There was nothing said about subscriptions. There were no collections nor door fees. Plenty of announcements but none of them seemed to be of a money-making character. Was this pauperizing them? Is it necessary to put a money value on the intangible treasures in order to make folks appreciate them? And still there was money spent, but it came from other sources. Could there not be an argument worked out in favor of the endowed church, an establishment so well established that it would run out of some well settled stream of resource?

2. Here was the absolute absence of class lines. It was not "our set" or "our neighborhood's set," but it was "our neighborhood," "this community." The basis was a geographical one. Might not this be drawn out into an argument for the neighborhood church and against the labels and forms that carry on the face a differentiating principle?

3. Was there not something gained in the very homeliness of the place: this transformed stable where everybody felt that they were meeting on the minimum of material environment and thereby deserving and needing the maximum of spiritual environment? There were hopeful things said about "the new building now going up, so fine, so commodious, a few blocks away, now ready for the roof, and which will be ready for occupation the first of May;" a building that will cost twenty-four thousand or more dollars, planned by an up-to-date architect, imbued with the settlement spirit. The Commons will reach one of its crises when it moves. Can it move the home feeling, the jolly freedom, the happy domesticity that now exists in the underground stable, into the well lighted, well ventilated auditorium with its modern improvements? It ought to be transferred. It will be interesting to see how this experiment will work.

4. The Commons in Chicago has gone farther perhaps than any of the settlements in its attempt to add to the sociological a confessedly religious accent, giving to it the final church touch, the recognition of Sunday sanctity and the reaching after the profound emotions, making of it after all not an old church but a new church indeed, a church that seeks to sanctify the whole round of human life, forgetting the class in the sense of the mass. Can this be done without running against the theological prejudices and sectarian influences? If the Commons in the new building can put a Sunday benediction to its work that will interest and not offend Jew, Catholic, Orthodox, Liberal and Secularist, then will its triumph be well nigh complete.

The minister will await the working out of this problem by the Chicago Commons with sympathetic anxiety and profound concern, for in solving this problem it helps work out the problem of the coming church. "Chicago Commons" is too ambitious a name. The first word had better be more local; there is need of a "Lake Shore Commons" as well as a "Union Street Commons"; there is work for a "Kenwood Commons" as for a "Stockyard Commons." Some day there will be realized that "Neighborhood Church" organized on needs far below and inspirations far above those which enter into a Presbyterian, Methodist, or Unitarian church. Then there will be a "Smithville Commons" and an "Elmville Commons," in short, a "Commons" that will be the village church giving life and joy in villages that are now such spiritual deserts.

# Good Poetry.

## In Memoriam.

O thou that after toil and storm
  Mayst seem to have reach'd a purer air,
  Whose faith has centre everywhere,
Nor cares to fix itself to form,

Leave thou thy sister when she prays,
  Her early heaven, her happy views;
  Nor thou with shadow'd hint confuse
A life that leads melodious days.

Her faith thro' form is pure as thine,
  Her hands are quicker unto good:
  Oh, sacred be the flesh and blood
To which she links a truth divine!

See thou, that countest reason ripe
  In holding by the law within,
  Thou fail not in a world of sin,
And ev'n for want of such a type.

* * *

My own dim life should teach me this,
That life shall live forevermore,
  Else earth is darkness at the core,
And dust and ashes all that is;

This round of green, this orb of flame,
  Fantastic beauty; such as lurks
  In some wild Poet, when he works
Without a conscience or an aim.

What then were God to such as I?
  Twere hardly worth my while to choose
  Of things all mortal, or to use
A little patience ere I die;

'Twere best at once to sink to peace,
  Like birds the charming serpent draws,
  to drop headforemost in the jaws
Of vacant darkness and to cease.

*Alfred Lord Tennyson.*

## Who Gather Gold.

They soon grow old who grope for gold
In marts where all is bought and sold:
Who live for self and on some shelf
In darkened vaults hoard up their pelf;
Cankered and crusted o'er with mould—
For them their youth itself is old.

They ne'er grow old who gather gold
Where spring awakes and flowers unfold;
Where suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung;
For them old age itself is young.

*Andrew B. Saxton.*

## Marginal Notes.

The descendant of a New England Puritan divine has in his possession an old sermon written by his ancestor which shows that the preacher did not trust entirely to the impulse of the moment when delivering his discourses.

The manuscript is written in a strange, crabbed hand, and plentifully besprinkled with marginal references. "Read slowly here," the minister admonishes himself in one spot, and "To be given out very loud and clear," is the suggestion for another passage.

"Hurry a little, with fire," he wrote in several places.

The most emphatic and important part of the whole sermon is indicated by a much-underlined marginal note. After hearing stories of this saintly old-time preacher, it is amusing to know that he deemed it wise and even necessary at the climax of his eloquence to "Yell like one possessed."—*Youth's Companion.*

# The Mid-Continent Congress of Religion.

HELD IN SINAI TEMPLE, CHICAGO, DEC. 12, 13 AND 14, 1899. WEDNESDAY AFTERNOON SESSION.

REV. DR. HIRAM W. THOMAS, PRESIDENT, IN THE CHAIR

(*Stenographically reported by Miss Minnie Burroughs.*)

The President: We had this morning excellent addresses on "The Demands of the Times," under three different topics as you will see.

We consider this afternoon the "Constructive Elements in Modern Thought," and the first paper is "Spiritual Gains of the New Theology," by the Rev. Granville Ross Pike of the Presbyterian church. Brother Pike, come forward; feel at home and do your great work here.

SPIRITUAL GAINS OF THE NEW THEOLOGY. BY REV. GRANVILLE R. PIKE, PASTOR OF PRESBYTERIAN CHURCH, CORNER WILLARD AVENUE AND FORTY-SECOND STREET, CHICAGO.

It is not surprising that those holding the system of thought which has so long enjoyed possession should be suspicious of a form of faith which seems to emerge from a hostile camp, and be inclined to question this new claimant for their favor. Their demand that the new theology shall vindicate its spiritual quality before they substitute it for the old is just, for the significance of any theology lies wholly in its spiritual values.

In testing the spirtual quality of the new theology we might contrast it, point by point, with the old theology and discover by the comparison that in each case it is the new conception that is the larger, the worthier, the more helpful and uplifting. The new theology, however, is more than merely a deepening and a broadening of former conceptions. It employs a new method, and occupies a new point of observation; that is its distinguishing characteristic. It was a new point of observation that gave us the new astronomy, the new geology, the new psychology, and is giving us the new theology. The old theology in its view-point is objective, external; in its method, deductive. The new theology in its view-point is internal, subjective; in its method, inductive. It brings all things to the test of the personal spirit, not to the written record, not to the authoritative standard, but to the living spirit in man. Passed through this prism, the primal postulates of theology appear in a vastly different light.

No doctrine is more transformed in this process than the idea of God. First, with reference to his being. From the infinite separation of a heaven removed

> By numbers that have name,"
> ....."distance inexpressible

the modern view brings the divine Substance near and identifies it with the nature of things, until we realize—what was indeed foreshadowed in Greek thought, recognized in Pauline thought, acknowledged here and there through all the ages of Christian thought, and especially in Greek Christian thought,—that in God we do literally "live, and move, and have our being." It is the pulsing of the life of God within us that giveth us life. God is manifesting himself in all that is indeed, yet is manifesting himself most fully in that which is highest in the human.

Second, our understanding of the character of God grows out of this conception of his being, for "if we," as Paul put it so succinctly to the philosophers of Athens, "if we be the offspring of God," if in the process of his manifestation God has brought forth these spirits of men then the character of the God thus manifested is different from the misconceptions which have so long prevailed concerning

him. If God is manifested in the justice, the goodness, the mercy of mankind, he must in himself be all these things. Hence the character of God is stripped of arbitrariness, of harshness, of all that is unethical, and is seen to be itself the very embodiment, the reality and foundation of love.

Third, the application of these two great principles interprets the divine method: The universe the unfolding of the being of God, and the being of God the law of this unfolding. It is the unfamiliar coloring which the elements of our common faith receive in the spectrum of this newly-apprehended method that mainly causes the alarm, yet its gains are many and vital. Our conception of God as producing all that is, including man, not by a creative word but by a continuous forth-putting of himself, gives us for the first time an adequate system of thought concerning the universe as a unit. Let us take out of our conception, then, the distractions and uncertainties of an origin for man other than as a part of the infinite process, borne steadily and forever in the bosom of the Most High and brought onward to an apprehension of the tenderness and gentleness of His fatherly love.

With a sense of the unity of the universe and with man regarded as truly and constantly a child of God, we are brought to the rich treasure of a universal brotherhood. The brotherhood of man, until this conception of the universe, was at the best a sentiment. Now it has become a reality, rooted in the very foundations of philosophic thought, and hence one of the vital realities of all our thinking, giving us a genuine perception of the whole heart life of mankind. And it pledges us, us to whom the gifts of God may have been more and better, rather may have been better apprehended and more fully received perhaps, pledges us by all the power and obligation of that greater gift, that fuller apprehension, to the lifting up of the lowly; and pledges all the noble souls everywhere to heartiest co-operation each with the other, in co-operating with the divine out-working.

The revelation of God is not a partial revelation, not one given to some small section of mankind, but a revelation as broad, as liberal, as generous as his universal fatherhood. Wheresoever there is aspiration in a spirit to lift itself Godward, there the revelation of the divine is speaking to the upward-struggling divine quality in the human soul. For the glory of the new theology is this, that God is in travail with humanity, and humanity is in travail with the divine. Therefore our familiar Bible is the word of God to Jew and to Gentile, to Greek and to barbarian; but it is not the only word of God, for the fatherly voice is never silent and never a human ear upon which have not fallen some accents of the divine compassion and invitation. The idea of revelation is broadened, it is widened as wide as the whisperings of the divine spirit to the human soul universal.

There follows also a great enlargement of that central pillar of the old theologic faith, the incarnation. Hitherto the manifestation of God in the flesh has been conceived as begun and consummated in Jesus of Nazareth. The new conception of the incarnation is that God is taking form and revealing, manifesting, incarnating, embodying, inspiriting Himself in every man of human mould; and the incarnation of God will not be completed until all humanity, the lowest of the South Sea Islanders as well as the proudest product of Anglo-Saxon or Teutonic culture, shall reveal the lineaments of a divine parentage and attain unto the measure of a perfect manhood, the stature of the fulness of Christ. That is the incarnation of the new theology, and side by side with its idea of incarnation goes necessarily its conception of salvation.

The pivotal thought of the old theology is, that man was created at the summit of moral elevation,—where our first parents by transgression fell. From this fundamental necessity was evolved a system of interventions, of miraculous interpositions, of a single incarnation, of one sacrificial death and vicarious atonement, and imputed righteousness, and a salvation wholly upon the ground of the Father's mercy won for the undeserving by the loving sacrifice of the Son. The new theology recognizes that man began at the bottom of the moral scale, and instead of all this machinery, well nigh as intricate as the system of cycles and epicycles whereby the Ptolemaic astronomers sought to explain the motion of the heavenly bodies, it maintains an idea of salvation which satisfies not the heart only, but also the reason. It believes that God is striving with men to bring them up out of their low estate into the full development of manhood; it holds that there is no salvation except genuine righteousness in him that is saved, that there cannot be imputed either guilt or innocence, and therefore for whosoever wishes to be saved, it is not "necessary first of all that he should hold the Catholic faith," neither the Nicene, the Westminister nor any other creed, but that he should transform his heart into the righteousness of God and the likeness of Christ Jesus.

Side by side with this conception of an ethical salvation, there goes a great strengthening, enlarging, and beautifying of the idea of immortality, dearest, tenderest, most appealing of all the doctrines, for all others are but the dust of the threshing floor to this pure golden grain. If there be no life hereafter, if men die and live not again, then it matters little unto us what else be true or false. Therefore the great triumph, the great guerdon that the new theology has brought, is that it has built this conviction upon strong and enduring buttresses. It has immeasurably strengthened this expectation to the reason of man, has made it immeasurably comforting to the heart of man, with stronger, firmer, better assurances that the life that now is is the life of God,—that my spirit and your spirits are simply individualizations of the eternal spirit, and the change in form, the change in place, the change in condition is as nothing. The unfailing continuance of this eternal life bears us across the chasm of death into the life eternal. The hope of an endless life is justified to the reason by the assurance that man's present life is an integral, an incorporate part of the life of God.

This new theology is a system of thought that gathers the whole of man's thinking in its mighty embrace, and it is as impossible to trace it into all its ramifications and applications as to detail the influence upon budding twigs and branches of the universally working energy of the springtime. It is God moving up and out into visibility, into activity, into personality through all that manifestation of Himself that we call the Universe. With this thought the human mind has freed itself from the overhanging shadow that has so darkened both past and future. The great terror of the dualistic theology has passed away. There is no arch enemy of man waiting until in some unwary moment he may entrap the soul and drag it to eternal doom. Instead, there is a loving father waiting with infinite patience and ministering tenderness to bring each one of His children into fellowship with Himself. The whole realm of thought is clarified and the sunlight of divine love streams at last unhindered into all the recesses of human life.

But while these specifications may be made, they have not yet touched the informing principle,—the greatest spiritual gain of the new view-point. It is not simply the broadening and deepening, the transformation even, of old doctrines and old conceptions. It is a new attitude. It is an emancipation of the spirit; it is the opening outward of the closed circle of thought until there is no longer limitation. The

hindrances that have continuously shut in the thoughts of men, until, however strong and vigorous at the beginning they rounded always at last into the confines of some specific system, are removed. We are liberated once for all by this new spirit from the possibility of that, because with the recognition of a continuous, progressive unfolding of the divine being and of the divine law and revelation there comes the recognition that the future shall be always more rich and fertile than the past and that the great achievements, the great attainments, the great apprehensions are yet to come; that there is no system to which we shall be bound, there is no horizon by which we shall be shut in. We are freed forever from the necessity of maintaining a belief today, because it was the belief of our fathers yesterday. We stand with open face toward the dawn of an ever-rising sun and therefore there is to us an enlargement of spirit; there is to us an opening outward of the human soul that nothing shall be able evermore to circumscribe. The times of stress, of toil, of heart sickness cannot be repeated for those who recognize the progressive character of the revelation of God. Guided by the one conception, that God is evermore more completely revealing Himself, we look not to the past nor to the present for the full statement of truth or the full revelation of God, but hopefully wait until fuller light shall give us better knowledge.

Oh, my friends, this new attitude is the unspeakable gain of the new theology. This alone is worth all the pain and strife that it has cost. Words cannot express it. It is, as Matthew Arnold has so beautifully sung, the difference between common language and the limitless power of music.

> "Miserere, Domine!
> The words are utter'd, and they flee.
> Deep is their penitential moan,
> Mighty their pathos, but 'tis gone.
> They have declared the spirit's sore,
> Sore load, and words can do no more.
> Beethoven takes them then—those two
> Poor, bounded words—and makes them new;
> Infinite makes them, makes them young;
> Transplants them to another tongue,
> Where they can now, without constraint,
> Pour all the soul of their complaint,
> And roll adown a channel large
> The wealth divine they have in charge.
> Page after page of music turn,
> And still they live and still they burn,
> Perennial, passion-fraught, and free—
> Miserere, Domine!"

Such an interpreter is this noble spirit of enlightenment, of open-mindedness, of responsiveness of heart, which waits to hear what God, the Lord, will speak. The new theology has a sublime message, and a promise for the future which words cannot utter; only the deep thrilling hope and aspiration of the spirit of God struggling to life and personality in the soul of man can anticipate it, "for eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love him."

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THE PRESIDENT: You will see that the program of this afternoon is wisely arranged. It is a progressive continuance of the same subject. We have listened to this excellent address on "The Spiritual Gains of the New Theology." Now we will listen to an address upon "The Vitalizing Influences of the New Theology Upon the Religious Life of Scotland," by the Rev. David Beaton of the Congregational church.

Before I introduce him I want to say that those of you who are not familiar with "The Divine Drama," a book written by Brother Pike, who has just spoken to us, will find it a bit of the best and clearest reasoning of the year that is closing. I am not the agent for this book and we do not publish it but when one knows a good thing he wants his friends to know it.

## VITALIZING INFLUENCES OF THE NEW THEOLOGY UPON THE RELIGIOUS LIFE OF SCOTLAND.

### BY REV. DR. DAVID BEATON, OF THE CONGREGATIONAL CHURCH.

I have been saved the trouble of making any definition or giving any description of the new theology, and I had made up my mind that I would not do it for a very good reason. Some of my friends here have been trying to intrigue me into a definition of it and I told them I do not know what it is. When I received the invitation to give an address upon this subject I thought to myself, well, I do not believe that I know what the "new theology" is; and I do not know if it has had any vitalizing influences on Scotland; but when I saw that the main subject of this afternoon was "The Spiritual Gains of the New Theology," I thought that I might with propriety tell my simple story of what I had known had been taking place in that fortress, shall I say, of the old orthodoxy. I have the impression myself that we of the old orthodoxy are getting a little more liberal and (if I may say it) some of my friends of the old heterodoxy are getting a little more orthodox. I have always had the impression that real gains in every direction, in the domain of the mind as well as in politics, are got by a sort of compromise; the extreme men never come together. I know as a matter of fact that when the discussion was going on in Scotland about twenty-five years ago of union between two of the disunited parts of the Presbyterian church, after they had discussed for some ten years and had not come together, the remark was heard, "Well, we will have to wait until the old men, the leaders on the opposite sides, die out."

It is a tragic and pathetic fact, dear friends, that that is so. Those who have taken sides, have personal feelings, a sort of reputation to maintain connected with the old ideas, and seem to hold to them so that nothing can be done before they "die out."

Now I understand my business is to give an illustration of these gains. I will tell you a few facts and will leave, as I have said, the definition of the "new theology" to you, because I know if I were to give any definition of it my Scottish friends would tear it to pieces.

In the year 1843 we had in Scotland what is known as a great disruption. It was brought about by a political combination into the details of which I need not go. The Englishman of that time could not understand the Scotchman, and he could not understand Scotch politics nor Scotch religion; and the Englishman wanted to do certain things with regard to the Scotsman's religion, just as Archbishop Laud so many years before had done to his cost, and the loss of his master's head. The result was the disruption. The great Presbyterian church of Scotland was rent in twain and one side stood for what we now know as religious liberty. In the main that was the great contention, the liberty to call their own parish minister according to their own tests and their own religious ideas. It was denied to them and the vast majority of the intellect, the learning, the piety and the zeal of the Scottish church marched out, leaving behind them their salaries and their homes; and went out not knowing whither they went. I do not say a word against the great names of some of those who remained; but as a matter of fact in European history today, and as it has come down to us in this country, what we might call the modern chivalry of religion went out in the Free Church of Scotland in 1843. No one will deny that who knows anything of Scottish history.

As always happens after a great event of that sort, when the romantic period is passed, when the impulse that moved a great people has, as it were, subsided,

it was found that the people were falling back into a certain formality. The halo of romance was dimming and the people in the free church were becoming as formal as the people in the old moderate church. Then occurred another event. It was in 1873. I was then a student in Edinburgh, and the trouble was caused by two Americans. One of them had a little hand organ that he carried with him, and the other had an indomitable will and a tremendous knowledge of human nature. They were Moody and Sankey. I remember my old professor, one of the dry-as-dust sort, asking us boys in the class one day, "Can you tell me why it is that all the people are interested in Moody and Sankey?" For the learning of Edinburgh sat at the feet of those two men. "There has been nothing more remarkable as a spectacle, intellectually or spiritually, than to see the men of learning like the leaders of the Presbyterian churches, and others sitting at the feet of those two unlearned and ignorant men, and from America, too." Some of us ventured a reply to the learned professor, but I do not know that it amounted to much. All we could say was that the people seemed to be deeply moved. Young and old went to listen to them. I need not tell you the story; all of you interested in religious affairs know it. The revival swept through Scotland as through England, and Scotland is not easily moved by revivals. When John Wesley came to Scotland he did not affect the people in the least degree. I might show you how the Scotch feel in regard to revivals by the story of the great actress, Mrs. Siddons, when she played in the theatre of Aberdeen. She had come there with a reputation of a tremendous sort, but when one of the stolid Aberdeen Scotchmen who had listened to her representation, was asked how he liked it, he said, "Oh, aye, it was gey, guid; but it was na out o' the ordinar." Now that is the way we feel. We are not easily moved. Our religion is not a sentimental religion. We do not wear our hearts on our sleeves. Wesley did not like us because he could not get us into that state of excitement into which he brought some of the Englishmen and some of the Welshmen, too.

Well, you can imagine that when Scotland was as deeply moved as this, by a revival it was something real. It seems to me it could be explained only in this way, that with the movements in 1843 and 1873 there was the same common characteristic, that the people felt, in the matter of religion, they had to get back to a reality. The form, the mere priestly ceremonial was not satisfactory to them and religion, if anything at all, had to be a present experience of the individual living soul with the individual living soul of God. Some of the greatest movements of the present day are the result of that time. But I am not here with a special brief for any particular form of religion. Now we come to a most remarkable circumstance, the circumstance that gives point to these facts and gives them value as an illustration here. What was the fact that came out after the great movement of 1843 with regard to what might be called the scholarship, thinking, and work of the Christian church, for the Christian church mainly goes along those three lines?

In the movement of 1843 and in the revival of 1873 the same conspicuous characteristics came out: Both the movement, and the revival, carried with them the progressive scholarship of that time, the progressive thinking of that time, and the intense, passionate zeal for missions of that time.

Davidson, the venerable professor of Hebrew, still living, was the great leader in the matter of Scottish scholarship that has been applied to what we might call the higher criticism.

And the loved and honored Professor Bruce, just passed away. One of his pupils declared that "Professor Bruce and his contemporaries were but the grandsons of that great movement." When criticised for his liberalism, he retorted, "We are doing today in our sphere what our fathers did in theirs; we are the lineal descendants and the spiritual descendants of those men," and he claimed his liberty on that ground.

And the greatest name of all in this department, Professor Robertson Smith, the gentle, the tender-hearted, the purely evangelical mind, the man who for the sake of his liberty, as an interpreter of the word of God, had to lay down his membership in his church at the dictates of an intolerant majority; a name that now every Scotchman, without distinction of religious opinion, or any religious opinion at all, is acknowledging to be one of the greatest names that Scotland has produced; he, too, was the child of the Disruption.

The venerable Dr. Duff, the great leader of Indian missions, the man who did so much not only for missions purely but for the intellectual redemption of India. And a dozen other names I might mention for they come like a galaxy, glorious with the light of God. These men were all the legitimate sons of that movement. And when I had occasion, recently, to write down these names, I observed that the brilliant lights born out of that time were not only theologians and theological scholars pure and simple, not only great missionaries who carried religious ideas to the ends of the earth, but men who had the creative imagination of true literature, the best followers of Burns and Scott,—Stevenson, Barrie, Ian Maclaren, Crockett. They are all the sons of that movement.

And there is another name which I mention last; it is a name regarded with special veneration and love, a name that has a singular place of its own in the heart of the Scottish people. I know of no other name, unless the names of Beecher and Brooks were both put into one name, that holds the same place that Henry Drummond's holds in the affection of his countrymen. Henry Drummond was a young man when Moody came to Edinburgh and laid his hand, not the hand of a venerable bishop but the hand of a son of the people, in benediction upon the head of that brilliant young scholar, the flower of Scottish piety and Scottish learning, and said, "Come, follow me." And he followed him. And the movement of the religious and intellectual life of Scotland that followed after the work of Henry Drummond was more important to Scotland than the movement under Moody and Sankey. The halls of the great universities of Glasgow and Edinburgh were hardly large enough to accommodate the young men who came to hear this apostle of the new learning and the new religion, who spoke to them of the things of the soul. I cannot begin to tell you the peculiar experiences that passed through the Scottish heart at that time. There was a recognition of a new breath from heaven in the way that Drummond stated these old and yet new truths.

Well then, by and by this period of strenuous thinking and tender experience concerning the thoughts and interests of the soul passed away as it were. When I went back to Scotland last year I was careful to notice (for it was one of the main purposes for which I went) how the movement of 1843 and the revival of 1873 and the coming of this new race of scholars and thinkers were affecting the life of the Scottish people. And one thing I noticed. It may be said to be particularly favorable to the new theology. One thing I saw, that just as Drummond acknowledged that he could not appeal to the young men any longer on the old lines of Moody and Sankey, so the great preachers, the men who are stirring the hearts of the Scottish people today, are not appealing on the old lines. The most representative name, a name you are familiar with, is that of George Adam Smith. Here is a most interesting fact: The son of one of the greatest of our foreign missionaries, himself one of the finest products of our Scottish life, a man of learning, of exact scholarship, accepted, I might almost say, all

the great conditions for which Robertson Smith was crucified and cast out of the church; a man who has compelled those in authority to recognize the liberty of the people on lines of Biblical criticism, that man is the most orthodox and evangelical of our preachers. Now for years, again and again, the question was put to me by what might be called the older orthodoxy, "Will not these new ideas destroy zeal for the conversion of souls?" I declared then and I have had it vindicated, that the men who stood for the old ideas of the supreme deity of Jesus Christ and the atoning efficacy of his work and the conversion of souls, in the Scotch pulpit, were the men who were pioneering these new ideas of Biblical criticism and religious liberty. Now I cannot explain it. I do not profess to explain things. My business is to tell facts. If you think that these people have the new theology in the sense of discarding the old idea of the supreme deity of Jesus Christ, you are mistaken. They hold it more firmly than ever. But, dear friends, do not let us make any mistake. They have entrenched themselves in these new conceptions by the light they have received from their new scholarship. There never was a more evangelical man than Robertson Smith. The other fact is this: The old revival method is dead. You cannot get people electrified any longer by the old appeal. I do not know much about the "Fall"; I was not there. And I do not know much about Calvinism; I never did believe much in it, although I am a Scotchman and was fed upon it, and there are a great many things about it helpful and grand. I am rather an observer of facts. I do not try to explain them all, but I do know this, that the appeals that find men and the appeals that these orthodox scholars are using, the appeals that are winning men, that are changing the lives of sinful people into lives of the followers of the good are appeals to their manhood; the appeals that have been quoted here today, that we are sons of God, that there is a great brotherhood of humanity. There is no country in the world that feels that appeal as the Scotchman does. It is bred in his bones; he drank it with his mother's milk; he knows that the happy day is coming; as sung by his national poet:

> "That man to man the world o'er
> Shall brithers be for a that."

Now I have not spoken, because the subject is too large, of what might be regarded as the practical problem before the Scotch people. The subjects that interest Scotland today are not eminently or entirely theological subjects. The Scotchman was a great theologian. I do not know if there were any Scotchmen in that great assembly that Milton described as "reasoning of fate foreknowledge, absolute"; if it were not for the place that they were in I would say that there were some of them present. And yet today he is not primarily interested in theology. He is primarily interested in sociology. I spoke with the younger men and the older, the orthodox and the heterodox, the straight and the loose and all classes of people, pious and otherwise, and I found that the great questions they are struggling with today are the questions of trade, wages and of the condition of the larger masses of the working people. There was almost an earthquake in the churches of Scotland because of the reference that Keir Hardie made concerning Lord Overton. I know both men and the character of Lord Overton is as far above the character of the working man as the sun is above the penny candle. But the working man was able to put his finger upon a spot in the business life of the otherwise spotless churchman who was the victim of circumstances practically over which he had no control. It almost paralyzed the religious life of Scotland to know that such things were taking place, that Sunday work and work amid deadly fumes, bringing disease and death, was common and to think that religion, in the person of its best and noblest representative, was unable to mitigate these damning facts in modern business, was one of those things that shocked the people.

The great question before the Scottish people today is the social problem of the condition of the working classes.

The rest is a prophecy. It is too soon to speak of facts. All I can say is this that it would appear from the men who are grappling with these questions, that it is the larger outlook, the more tender sympathy, the grander conception of God and Christ and humanity in the new theology that is to furnish the means by which this social problem is to be solved. There can be no question whatever but that it is the men who have been sympathetic with the new interpretations of God's word, of nature and of the world, that are facing these problems and because of the new born tenderness with the common masses, are able to solve them in the sympathy of Jesus Christ.

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THE PRESIDENT: In the gladness of this hour we have one more speaker on this general theme. We are glad to have with us to discuss this question Dean Halsey of the Lake Forest University, Professor of Political Economy.

### HOW MAY RELIGIOUS ACQUAINTANCE WITH THE NEW THEOLOGY BE HASTENED. BY J. J. HALSEY, DEAN OF LAKEFOREST UNIVERSITY AND PROFESSOR OF HISTORY AND POLITICAL ECONOMY.

In that superb little volume entitled "Outlines of Social Theology," President Hyde of Bowdoin College says: "Idealism and theology, originally joined together in the 'Gospel according to St. John,' were put asunder through the estrangement of the Greek and Latin churches. The Greek church put a metaphysic in the place of religion, and paid the penalty in spiritual sterility. The Latin church put authority in the place of reason, and paid the penalty in intellectual barrenness. Protestantism has inherited the Greek formulas without the philosophy which gave them meaning, and the Latin distrust of reason without the authority which made dogmatism effective. The remedy lies in a reunion of vital religion with rational theology."

Our aim, as those who seek to advance the progress of man's salvation from every evil influence, is to vitalize our religion, bringing it into closer touch with that daily life which we live, in the face of the world, the flesh and a thousand devils. It is not so much to make popular a new theology, as it is to persuade men to reduce the old theology to its proper proportions in their totality of thought and action, by readjusting its constituent parts one to the other. The older theologians deduced their theological conceptions under a sky overshadowed by the Roman law; the new school live in a world of government for the sake of the governed. A kingly God has made way for "Our Father which art in Heaven"; a worm of the dust has been lifted into sonship through the contemplation of the blessed life of Jesus of Nazareth; and theology has found itself first only in a trinity which leads up through anthropology to sociology. To quote Dr. Hyde once more: "the man who has been born of the Spirit" now "sees life in all its departments—home, business, study, society, and politics—as one rounded and organic whole, of which he is a conscious and co-operating member." And this larger view has been attained, not by any radical change in the bases of religious thought, but simply by going back over nearly nineteen centuries to "the mind of the Master."

Our aim, I take it, is not to antagonize and render defiant those who hold only to the old, but if possible to carry them with us. For it has been well said that "every moral and social advance has to fight its way,

not merely against the bad who oppose all order, but against the traditionally good, who believe that the social order is constant, and that what has been the ideal adjustment in the past must remain the ideal of conduct for all time. Those conscientious but short-sighted conservatives are always more bitter and powerful opponents of the new ideal than the unprincipled rabble." "The reformer and the criminal are about equally obnoxious to the man of average goodness and intelligence." But while this is true, we must remember that the Joseph of Arimatheas and Nicodemuses came out of this very class, and every general elected well shows that liberalism gains its steady succession of recruits from the ranks of conservatism.

As a thoroughgoing evolutionist then, my first suggestion as to method is that we must recognize the law of evolutionary progress which, whether we will or no, ever leads on to a larger and a better conception of religious truth. We may, by our short-sighted methods, retard this progress; we cannot entirely thwart it. But may I suggest that those who desire to bring about reforms do, not infrequently, retard progress and injure the sacred cause by an unsympathetic treatment of the opinions and beliefs which it may be desirable to supersede. Let us, above all things, avoid the intolerance and dogmatism of the opponents whom we challenge, and we shall not lose in the end. Those with whom we differ are in the main as sincere in their beliefs as are we, and are far more likely to be vanquished by a crusader who is chivalrous and considerate than by a contemptuous and arrogant foe. It is a law of human nature that is appealed to here, and we, if we claim the higher insight into the workings of natural and social laws, should never give the lie to our professions. If the misguided Robert Ingersoll taught the world anything it was as an object lesson—that contempt and scorn as addressed to the faith of the fathers may amuse, but that they do not convince and control. We, of all men, know full well

"That through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Let us bring to bear our influence to help on this natural trend—of which our effort is a part—in such a way that every adversary may have an abundant opportunity to become an ally, and so that there shall be no economic waste of opportunity or material. The New York Nation has, since the days of the Civil War, been, in nine cases out of ten, on the right side, in all questions of public morals and public policy, yet during the last ten years it has hurt the cause of righteousness more than it has helped it, solely through the violence of its attacks and the continual imputation of ignoble motives.

Again, the method of the reformer should be the inductive method, and not the deductive. Assertion is easy, but proof is what the world demands, if it is to accept new presentations of God's truth. That greatest master of the evolutionary school—Charles Darwin—was distinguished quite as much by the moderation and even humility of his method, as by his contributions to positive science. Ever keen in the search after truth for its own sake, he never dogmatized, and he might have claimed as his own the immortal words of England's noblest historian—John Richard Green—"I die learning." The "higher criticism" is one of the most important phases of nineteenth century progress, yet, for one critic who has shown the true modesty of the great scholar—ever humbler as he climbs and faces a larger and a larger horizon of truth, the higher criticism, alas, has produced more than one who has offended calm judgment and violated scientific method by the cock-sure arrogance of his assumptions. Would that there were more Robertson Smiths, Llewellyn J. Evanses, and Henry Preserved Smiths among the prophets; commanding both admiration and conviction not only by the sweetness of their lives, but also by their open-mindedness and avoidance of all partisanship.

After all, it is not so much certain views of Biblical truth that we want to be delivered from as an active attitude concerning those views. Men and women for many generations have gone on holding outworn views of God's truth—a heritage from less enlightened ages—and yet living beautiful lives and dying glorious deaths. But the leaders among those who hold by tradition have oftentimes taken an offensive attitude in more senses than one in regard to those who think otherwise, and have set up an inquisition all the more cruel than that of Philip and Alva, because its realm of sway has been solely that of the spirit. It is the intolerance and exclusiveness of traditionalism and of vested rights that the spirit of the nineteenth century must make war upon, until the claims of any one body of men to be the custodians of divine truth will be forever done away with, and the imperative and overwhelming desire of all good men to save a perishing world will unify all Christian effort and relegate to insignificance all theoretic differences.

Finally, as one who has spent fifty years in the Presbyterian church, and whose desire is to continue in that church to the end of life, I profess my belief that, as the work of saving the world has, for nineteen centuries, been carried on under the banners of church organization, we are still to go on in that way. As we stand here today, gathered from many denominations, our one fundamental is an earnest purpose to carry the Christ life and the Christ gospel to those who are in need—materially and spiritually. In all the centuries that are gone the aim of the heralds of a larger liberty and a larger inclusion has not been to get away from the church, but rather to swing the church into the procession of the years as they go by. To that end, taking our stand upon the divine word of God—in the one greatest Book and in the one grandest Life—we must claim our inheritance in the church of our fathers, and aim to keep it abreast of the thought and purpose of the arriving century. This was what Luther and Calvin and Knox aimed to do, and it is not less our right and our duty than it was theirs. It was faithful old John Robinson—a puritan of the Puritans—and a pilgrim of the Pilgrims, who said—"believe me, there is yet much truth to be revealed in the words of God." This nineteenth century which is so fast slipping from us is just beginning to realize the Sermon on the Mount. The human forces that are to bring the fuller realization of the next twenty years must be largely looked for in the so-called orthodox churches. How can their devotion be enlisted in behalf of investigation, of tolerance, of co-operation, of the Christ who hated sin but loved the sinner? How shall the perennial tendency to crystalization around nodular centres of imperfect human dogma be replaced by a healthy condition of organic development, which shall incorporate all the growing thought of the growing years? By a constructive rather than a destructive spirit. The appeal must be to the religious perceptions of those whom we desire to have come with us into a larger and richer appreciation of God's truth. They cannot be reached by methods which ridicule their prejudices and shock their sensibilities.

"Wise as serpents and harmless as doves" is still a good motto for the reformer. There is, for the servant of God, a wise strategy as truly as there is a noble ambition. There is for him a larger leverage for good within the churches than on the outside. I challenge for him the right to continue to dwell in the house of his fathers and there to do what all the building ages before him have been doing—to modernize it and keep it adapted to the enlarging needs of the inhabitant.

The good that is in the old ways is a jewel—tarnished perchance, and obscured with earthy incrustations, but a jewel still, and we must compel the recognition that our loyal purpose is to bring forth once again the radiance—nay, even more, with a lapidary's skill which the earlier ages had not attained unto, to reveal a beauty that has lingered unbidden until the coming of this favored age of keener perceptions and larger powers. Convinced that in a larger liberty lies not only the usefulness but the very continuance of the life of the historic churches, let us go forward in the determination to carry the day for the "growing revelation" by courage and fervor tempered with patience, modesty, and never-failing sympathy. If this shall be our attitude to those who are our natural allies and co-workers, it is only a question of time when the larger cause shall triumph, and all who take the divine name on their lips shall be united in the work that lies before society today—to purge itself of slums as well as of sin, of selfishness as well as of crime, of Pharisees as well as of Magdalens. The good leaven is already working. More and more men are placing higher than the "Summa Theologiae" of the one Thomas the "De Imitatione Christi" of the other. Venerable presbyters are telling us that the church of Calvin will see no more heresy trials. Bradford's "Growing Revelation" and Maclaren's "Mind of the Master" meet a more generous and rational reception that did "Ecce Homo" and "Old Faiths in New Lights." The gathering that is to be held here tonight of speakers representative of nearly a dozen creeds is a most significant sign of the times.

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

"If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

"For while the tired waves, vainly breaking,
Seem, here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

"And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright."

DISCUSSION.

THE PRESIDENT: Brother Beaton stated that he would not try to define the new theology and it is just what we should expect to hear a wise man say. Those who are called the new theologians have escaped the unwisdom of dogmatically, authoritatively defining what is popularly known as the new theology. If some one should rise to do that and then form a sect around it, that would simply prepare the way for a new fabric for that sect in time. What we want to do, dear friends, is to realize that this is a living and not a dead world and that life is growth, a growth of thought, a growth of moral conviction; that the wisest see only in part, know only in part; that God cannot be fully expressed in any one time.

Now it has been delightful to all of us who have listened to these addresses but perhaps to none of us quite so much as to those who twenty or thirty years ago struggled and suffered for the very liberty that is now common to us all. I asked Professor Swing about eighteen years ago what would become of our little work in the city, the Central church and the People's church, when we were no longer able to try to lead it. He thought a moment and then he said, "Well, if we can live ten years there will be no need of our preaching because everybody will be preaching just the same thing." Well, that was quite optimistic. I met him a few days before his death and I asked how it looked to him and said "more than ten years have passed." "Well," he said, "the change has not been just as rapid as I thought it would be," but he rejoiced in the changed attitude of the world, the larger tolerance of all thinking.

One of the ablest judges in this city at a little gathering of friends a few months ago, said, addressing himself to me if you will pardon this fact. "Do you know the great change that has come in the last twenty years?" and I told him I did not know. "Well," he said, "twenty years ago there was a cloud that hung over the minds of men (you see he was picturesque in his description) but now, somehow that cloud has disappeared and we are all walking beneath the sky of light," the sky of heaven, the sky of love, the sky of hope. Thank God that day is dawning and that it is dawning through the work of all workers and all thinkers; thank God it is coming by the baptism of love. Mr. Moody years ago told me "I have quit preaching endless punishment; it made men harder and worse; I am preaching the love of God." And thank God for that.

Why, dear friends, such a meeting as this would have been impossible twenty years ago, and this is just the beginning. Some of these days we will awake and will feel, as did the soldiers who marched with Sherman to the sea, the touch of elbows, the thrill of life and love. We will all be the children of God and brothers here on earth. If ever there was a time for great inspiration it is now, and how I do rejoice personally as the shadows lengthen, that there are so many young men and women, noble minds, coming into the field, baptized with the spirit of life, liberty and love. We are not afraid to trust this word to tomorrow and to the God of tomorrow for we are coming to feel that God is imminent, God is present, God is breathing upon the hearts of men today, is speaking to the soul, the conscience of the world.

Now we are to have a great meeting here tonight and we have had thought enough here to last a year but there is a little time before we adjourn and I wish you would be entirely free to rise in your seats and speak any word that may come to your thought. Who will be first?

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MR. F. W. KRACKOWIZER: It may be presumption on the part of one who is not a theologian but merely a newspaper man to speak. But in what I heard today at various times I was reminded of the warm, tender heart that is now beating its last we are afraid at Newburgh, N. Y., Father McGlynn. There is a sort of tacit note current in what has been said and left unsaid that the Roman church is not of us in this movement, that it is conservative, untouched by the spirit of the age. If there be such an assumption I think we are wrong in holding it. The fatherhood of God and the brotherhood of man was never taught more warmly, more convincingly within the last ten years than by the Rev. Father McGlynn and the Rev. Sylvester Malone, who baptized me forty years ago, Archbishop Ireland and many, many others. They are all of the times and are yet eternally grounded in the faith of the fathers. The truth to me, as I heard Jane Addams and then my friend Mr. Titsworth of Milwaukee this morning, lies not in the shading off from the faith of the fathers but in the perception that it is necessary that there shall be differences between churches as between individuals, but that each has some phase of thought that the others lack and but for the one the others might overlook. Therefore the beauty and benefit of such gatherings as these lies not in the slurring over of differences but in their comparison and in the perception that at the bottom the inspiring element is the same.

I have spoken haltingly and confusedly but as one who though of negative religious life for many years, feels more and more that the conversation of energy

spoken of a little while ago as between the churches and the holding fast of the different phases of faith is one of vital elements we should not forget.

church: Mr. Chairman, I have nothing particular to add to what has been said. I have been wonderfully impressed with the speeches of the afternoon. I was

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Rev. R. A. White of the Stewart New Universalist not able to be present this morning but I understand they were equally wise, equally good.

I could not help but think as I listened to these brethren representing other phases of thought than some of us hold, what a good thing it is once in a while for us liberal people to have to sit and listen to them. It corrects our vanity a little, that we are not the only progressive "pebbles on the beach" of time. We are little coterie of free souls and unconsciously have dropped into the habit of thinking that we are the only free souls. And it interests us mightily to find that others who are living and working under conditions which we have not always considered free, are, simply without any discussion of the matter, making themselves free, taking the freedom that their manhood demands.

And I have been impressed with another feature, and I see in it the hope and advantage of the future, that the great problem of life is to be worked out as all have indicated and as the last speaker so forcibly said, not by running us at last into the same theological mould, not by unity of belief or of thought but the feeling that the great things have come through these different avenues by the same great underlying inspiration, and that after all the great purpose of all is practically the same purpose. The thing that is going to unify the world of religion and make it mighty is not that any man shall surrender his individual beliefs. I say that the man who yields on an occasion of this kind one iota of his individuality in a great denomination is a coward and we have no faith in him. What has impressed me is the fact that these men who have spoken have not yielded one iota of the things they believe. I am a Universalist by training, I am a Universalist by sentiment. My mother was a Universalist. Some of my brethren think I am not a good Universalist, but in so far as I hold to Universalism, and I hold to it strongly, I have no intention of yielding the Universalism I hold and believe in. And I am sure the great movement today is toward the consummation of these positive convictions a man must hold if he is to amount to anything, the great spirit of brotherly love coming in not to modify the positive convictions but to show that underneath are common inspirations, common purposes and that we need not stand apart in this great service of man because we do not think just alike. We welcome the speech of the brother who speaks for the Catholic church today with its mighty organism. I may not think as they think. My work cannot be done as they would do it, but shall I therefore fail to say God speed to the great Catholic church, one of the vast institutions of the religious world today? Men think differently and they always will think differently, and the tendency is towards an increased individualism of thought. We shall continue to differ in our belief but the great spirit of humanity, of God, is linking us together into one great common service which is love of God and the service of humanity. Herein lies the hope of religion and of the world. Herein lies the millennium, not in united beliefs but in vast common interests and one vast common religious spirit.

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Rev. C. C. Morrison, Pastor of Christian church, West Side Chicago: I am sure I have enjoyed immensely these meetings. I belong to a fold that is not distinguished peculiarly by the word "liberal" and yet I personally will serve notice on all you brethren that you have no monopoly on that word. I personally am liberal, not that I agree with all who call themselves liberal, not that I surrender the peculiarities of my denomination, yet it seems to me that the thing brought out this afternoon, that distinguishes liberalism from the old theology from the conservatism of the past, is that liberalism represents all that is essential, good and vital in the world and calls the thought away from the fictitious, the formal, the external, placing it upon that which is real and vital in our religious life and experience.. I am very much pleased with the trend of the speaking and thinking in this respect, that the conception prevails here, as not in former years, that liberalism is not something negative and destructive, but that true liberalism is constructive. I believe that the spirit here shows that liberalism has a new emphasis to offer and in that regard I stand with you as liberals, sympathetic with the larger movement. I believe the tendency in all our churches and amongst those Christian people not allied with any of the orthodox churches, is to emphasize the things that are real in the religious life and to break away from the formal and fictitious in the religious life. I hail with delight and joy the fact that a speaker on this platform, would couple in his representation of the new theology, the three names of Moody, Drummond and George Adams Smith, differing so widely in their theological beliefs. Mr. Moody, although not using the same vocabulary, yet in the work he does, in the things he emphasizes, stands doing the things that liberalism stands for. Therefore I believe that the vital religion of the gospel of Christ is coming to pass and I hail with delight every endeavor to bring that about.

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Rabbi Arnold, of Zion Congregation, Chicago: This is the first time I have had the privilege of attending the meetings of your Congress and I should like to express my gratitude for what our Chairman has said, that the young men have a field before them which the old men will be glad to leave to them. In my own denomination, which as you know is Jewish, we have done a good deal of pioneer work, though perhaps our old theology has not needed so much correcting as some of the theology of which we have heard today. If there is a new sociology there must be a new theology. The religion of the prophets which I have the privilege of preaching, was always a sociological religion. If we are to give it to the world in a new form or forms there must follow in its wake a new theology and we all must be partners in constructing that new theology. In these meetings I think we have a reflection of a theology which perhaps we may not define, may not incorporate into a creed, but which will be in our hearts and make our hearts act in conformity with the purposes of God.

I should like to say that the words of our friend from Scotland especially in eulogium of George Adams Smith stirred my heart. As a Jewish Rabbi I may say that I believe I have received no greater spiritual inspiration than from the words of George Adams Smith. Whenever I feel a dullness within me, and that is frequently, I am glad to turn to the pages of his commentary on the prophets, especially on the great books of Isaiah. And to have looked, as I have, into the eyes of George Adams Smith is, I think, to have solved the problem of the source from which he derived his spirituality. If the son is made in the image of the mother it seems to me that in this strong man of God we may see the reflection of one who must have been a noble woman. I regret that he could not have accepted the call to Chicago and taught us all by word of mouth as he must in the end teach us by his written word.

I hope I shall have the privilege of being with you again and I thank you for the privilege of saying these few words.

Rabbi J. S. Moses, of Israel Congregation, Chicago: The very fact that we are here together is encouraging.

I stand here as the representative of the oldest religion. As I grow older I am afraid I do not grow more liberal but rather more conservative. I appreciate especially the sociological elements in the Pentateuch, the laws in regard to industry, the relation of the employer to the employee, to the relation between man and man. The practical side of the Old Testament is taking deeper and deeper root in me, so I am afraid I do not belong to the liberal party in the negative sense. It is good to meet together, to find our differences, and it is especially beneficial, as stated here several times, to find that after all we are not so liberal as we thought, that others are doing the same work which we in our liberalism are trying to do. Coming together in this house, both Jew and Gentile, we must carry away the knowledge that we are growing toward a unity. Though emphasizing our individual convictions and not forgetting our individual origins, still we are growing towards a stronger fellowship out of which there may come perhaps in the course of centuries to that the new age will write its own Bible.

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Miss Sadie American: In an assembly of this kind I believe it is permissible to quote from either Shakespeare or the Bible. This time I quote from Shakespeare and say that while "a rose by any other name may smell as sweet," it does seem to me that we are somewhat the slaves of words. What a slave we are to that word "tolerance." "Tolerance." What does it mean? Go back to its origin and you find that it means sufferance. You "suffer" some one. You set yourselves away up above them. You look down upon them. You "put up with them." Do you think that is conducive to brotherhood? Do you think that is conducive to love, to working together? I do not. For a long time I have wished for the opportunity to say let us use instead of the word "tolerance" the word "respect." Heretofore the orthodox has "tolerated" the liberal and the liberal has replied by "tolerating" the orthodox. And I believe that at no time more than today, meeting in a Jewish synagogue, have we arrived at the place where we can look into each other's eyes, not on a dead level but a loving level and say that at last we respect each other's beliefs and no longer "tolerate" them. I wish in every pulpit we might become accustomed to the use of that word "respect" until by its use we have replaced that word "tolerance" and it shall fall into disrepute.

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Rev. James Gorton, Universalist minister: We who call ourselves liberal have sat here today, listening to papers and addresses from nearly all nominally orthodox men, hardly a word or sentiment of which we would criticize. We have listened to them with great pleasure, profit and delight. I think there is one thing in which we are a unit or in which we are going to be a unit and that is the idea that while there are different systems, churches, sects, dogmas, there is but one religion, "the life of God in the soul of man" as Dr Abbott defines it. We are recognizing that even truth is not religion, simply an instrument. The Jewish religion is just the same as the Christian religion, the Methodist religion the same as the Catholic religion. Religion is "the life of God in the soul of man."

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Jenkin Lloyd Jones: This day's session which has cost some of us a great deal of work, has brought with it profound emotions. In this moment of exaltation it is not for us to forget that after all there is still a call for the strenuous life of the spirit. While we may be entirely reconciled to the differences that exist and even the antagonisms that lie in the nature of thought and feeling, it ill becomes us to be reconciled to the separateness that still exists where there are no differences to justify it. The great problem of today comes not when we are called upon to stand by the guns that antagonize and separate us, but when we are compelled to suffer that weakness that comes from the isolation that belongs not in the nature of things but is enforced upon us by realities that have ceased to be real. When we have recognized this common bond which binds us and when the roll is called as by those who have been speaking, of those who sing high music of the spirit and liberty, we yet find ourselves imprisoned, each within his own castle gate while his fellows on the outside are needing him and he is needing them. We are here today to take seriously to heart the problems of how to remove the real separateness when there exists a deeper togetherness. The word of Miss Addams this morning still abides with us. We cannot convert the science of ethics into the art of morality until we learn to work together consciously and recognize that we are moved by the same spirit. We are here to discover the bonds that bind us, to overthrow, one by one, as rapidly as possible, the artificial barriers that separate us. Let us touch elbows not only once in two years or once a year under this hospitable dome of a church dedicated to the one God, but all the time.

I am grateful to the brother who called the roll of the Catholic saints. I am reminded by his word of that other man which the papers tell us is at the far edge of finite time, drifting out into the eternal; that man away out in Russia, Count Tolstoi, who gave us his religion, and showed to us an inspired revelation in the common burdens and common tasks of this life.

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# The Study Table.

## The School and Society.

"The School and Society," by Prof. John Dewey, is a small volume of essays on topics of the new education and an account of three years' work at the Elementary School of the University of Chicago. The educational situation is something like this: Life, fluid and flexible, change more rapidly than the institutions these men form to embody their lives. The evolution of institutions, that is, lags behind the movement of life. The consequence is that the School, a stereotyped system, contains traditions that have no vitality in connection with the actual environing society. The new thought must thus destroy even while it builds anew. Professor Dewey is a severe critic of the old, and constructs the new mode with equal firmness. Now the necessity of the new would be socialization, the erection of the sense of unity, the realization of the intimate relation of all industrial activities. But the school exists in isolation, and retains the features of a time when education was intellectual, consisted in knowing the symbols of learning, and was restricted to the privileged leisure classes. Industrialism is social, its education consists in rightly directed activity, its ideal is not learning and listening in passive attitudes, but doing, creating, producing. The answer to the demand for construction, manual training, cooking, sewing, drawing, modeling, nature study, and other forms of self-activity have been introduced in recent years into the school. The result is friction and confusion. But the ideal of creativity is destined to prevail, till it modifies even the aspects of school rooms and buildings. Those who wish to understand the ground of the claims for the new studies will do well to read this little volume. Professor Dewey's thesis is: that the child should be in actual touch with life; that the school should immediately interpret that life through the constructive activities of the child; that real discipline is the daughter of such constructive experience.

Oscar Lovell Triggs.

# The Home.

*Our daily life should be sanctified by doing common things in a religious way.*

## Helps to High Living.

MON.—Nothing resembles pride so much as discouragement.
TUES.—Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it.
WED.—To be patient, sympathetic, tender; to hope always; like God, to love always,—this is duty.
THURS.—To repel one's cross is to make it heavier.
FRI.—Only evil grows of itself, while for goodness we want effort and courage.
SAT.—Heroism is the brilliant triumph of the soul over flesh. There is no serious piety without heroism.
SUN.—Heroism is the dazzling and glorious concentration of courage. —*Amiel's Journal.*

## A Brave Little Girl.

Just one more kiss for good-night, mamma,
Just one more kiss for good-night,
And then you may go, my dear papa,
And—yes—you may put out the light,
For I'll promise you truly I won't be afraid
As I was last night; you'll see,
'Cause I'm going to be papa's brave little maid,
As he told me I ought to be.

But the shadows won't seem so dark, mamma,
If you'll kiss me a little bit more;
And, you know, I can listen and hear where you are,
If you only won't shut the door.
For if I can hear you talking, I think
It will make me so sleepy, maybe,
That I'll go to sleep just as quick as a wink,
And forget—to—to cry like a baby.

You needn't be laughing, my mamma dear,
While you're hugging me up so tight;
You think I am trying to keep you here,
You, and—I guess—the light.
Please kiss me good-night once more, mamma;
I could scarcely my promises keep,
If you'd only stay with me just as you are,
And kiss me till—I go to sleep.

—*Harper's Round Table.*

## Children and Dirt.

LET GIRLS AND BOYS ROMP FREELY IN VACATION TIME.

The mother who would have her children healthy must not be afraid to have them occasionally dirty. While cleanliness is akin to godliness, there is a clean dirt that comes from contact with the sweet earth that is wholesome. Have the little ones bathed frequently, insist that they come to meals with immaculate hands and faces, but, between meals, have them so dressed that they are free to run and romp as they will.

An over-careful mother of an only child complained to a physician that her baby was pale and delicate. He asked to see the child, and the nurse brought in the two-year-old from the veranda, where he had been seated on a rug, looking at a picture book. His dainty nainsook frock was spotless, as were also the pink kid boots and silk socks.

"What the child needs is wholesome dirt," was the physician's verdict. "Put a gingham frock and plain shoes on him, and turn him loose on the lawn or in the fresh earth. If he is not rosy and happy in a month, let me know."

At the expiration of the prescribed time the baby was transformed. The eyes that had been heavy were bright, the skin had acquired a healthful glow, the arms and legs were plump, and the languid, tired little patient had become a rollicking boy. The freedom, fresh air, and clean dirt had, in a month's time, wrought a greater change in the child's system than all the skill of the medical fraternity could have effected.

Mothers who take their little school boys and girls away for vacation should let them romp at will out of doors, fish in the brook, ride on the hay, and wear strong shoes and clothing, of which they need not be too careful. A child is much happier if untrammelled by too many "don'ts." And the other is happier too if she need not say "don't" every hour in the day.—*Harper's Bazaar.*

## Mr. and Miss Monkey.

"Yes, monkey shooting in Borneo is great sport," said Old Traveler, as he settled himself comfortably in the biggest chair in the hotel lobby. "Monkeys are such human-acting things! I shall never forget a pair that I saw one day. They were in fine range, and I was just about to shoot, but decided to watch them a few moments before doing so. Well, it was amusing. There they were, walking along, side by side, like a pair of lovers. Finally, they came to a log, sat down and talked a while, and then decided to move on. Well, Mr. Monkey, who was the larger of the two, got up first. Then he turned to Miss Monkey, and you never saw anything more gallant than the way he extended his arms and helped her up. It was too much for me. I didn't have the heart to shoot after that."

## God's Flowers.

The author of "The Cry of the Children," says that, last summer, a little girl ten years old, who for the past two years had helped her mother to supply a large warehouse with artificial roses, was taken into the country for a short holiday by one of those admirable societies which are giving East End (London) children glimpses of rural life and a few days of fresh air, both of which are too often unknown to the little toilers.

On the morning of her arrival the child was taken round the garden of the cottage where she was to stay. She had never seen growing flowers before, and although her wonder was excited by the petals of the pansies—she thought they were "reel velvet"—and the scent of the pinks and the sweet peas, her eyes continually wandered toward a large rose bush that grew against the side of the house.

It was one mass of blossoms and, her interest at last overcoming her shyness, she suddenly darted away from the lady who was showing her the garden and ran to the rose tree.

"These are much better than even mother can make," she said, rubbing the petals of an over-blown flower critically between her thumb and forefinger; "an' I don't believe my Aunt Sal, who is the best rose-'and at Lee's factory, could touch 'em. My! ain't they lovely?" Then she sighed regretfully, "I sha'n't ever be able to make roses like these 'ere. We ain't got no time to stick 'em together like this."

She was silent for a little while, still rubbing the petals gently, and the lady took the opportunity to say something about the perfection of nature's handiwork.

"Do you think as God is riled with us for making them there roses so bad?" the child asked, in a tone of anxiety.

Young as she was, the brand of the worker who fights hourly with starvation had entered into her soul, and during the whole of her visit she could not overcome her awe and wonder at the beauty of the roses "as God made."— *Youth's Companion.*

# UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.



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# The Field.

CINCINNATI.—The Unity Club of Cincinnati, an organization related to the First Unitarian Church of this city, has had a continued record of usefulness longer than any club of the kind we know. It is now giving its twenty-first course of annual Sunday afternoon lectures in the Grand Opera House in the heart of the city. Ten lectures are given for a dollar. Single admission fifteen cents. The most noted lecturers of the English speaking world have been heard on this platform. The list includes such names as Wendell Phillips, Thomas Hughes, Mary A. Livermore and many more such. Who can estimate the intellectual and moral stimulus that has been generated during these twenty-one years, aggregating say two hundred and ten lectures? Why can there not be more of such Sunday afternoon work?

PERSONAL.—UNITY has been tardy in noting the fact that for financial reasons only Rev. L. J. Duncan has closed his Milwaukee work much to the regret of the society. His resignation was accepted reluctantly. Mr. Duncan's work in Milwaukee was the minister's work *nce* He grappled at short range not only with the modern problems of labor and modern thought, social and ethical culture, but what is better, with laborers and workers of various grades. This experience together with the experience won as a missionary of Unitarianism in the State of Illinois for several years and the organization and leadership of the independent Church of Goodwill at Streator, gives him a rich preparation for the next task that awaits him. Let societies and localities that are waiting for a live man, who has known what the work is, and who has successfully accomplished many difficult tasks, look to Mr. Duncan who may be addressed at present at No. 558 Jefferson St., Milwaukee, Wisconsin.

SPRING GREEN, WISCONSIN.—Rev. S. B. Loomis who has been "pastor at large" for many years in the counties of Sauk and Richland, has taken up his residence in this village and has opened up work. He began in the opera house of the village but the church people made it uncomfortable for the proprietor and the services have been moved to the city hall. A tentative organization has been formed to sustain this service. Spring Green is a typical western village representing a large amount of religious dreariness and a sad neglect of ethical cooperation, and interest. Of course there is the usual collection of "sound orthodox" churches which seem to have little cooperative spirit and little influence upon the morals of the town outside their own limited membership and even there religion and morals are slow in making common cause with culture, public spirit and civic enterprises. Perhaps outside of the Catholic church not more than a hundred grown up men and women are interested in the churches. What they need is not one more church to represent a new theology but some commanding movement that will centralize and organize the decent forces against the disgraces and the degradations that strike the town. If there is need of special institutions to look after the post mortem interests of Spring Green it would seem that the field is well occupied. Let them severally attend to the heaven-pilgrims and reduce the number who are to "go to hell after death," in their own way, but let the citizens stand together for those things that make for decency here, and join in adding to the beauties which nature has already given this town, the radiance of intelligence, the beauty of morality, the cleanliness of the inward parts. We send Brother Loomis our greetings and when UNITY takes its vacation next summer, it and its Senior Editor will lend him a hand.

CLEVELAND. — Rev. Minot Osgood Simons was installed as pastor of Unity Church at this place last Sunday under most joyous and inspiring circumstances: a full house, hearty services and loving presences. The order of services, lying before us, bespeaks the artistic shaping of their old pastor, Frederick Hosmer, who so well knows how to do these things. Choral responses, scripture reading by President Thwing of the Western Reserve University, sermon by Paul Frothingham of Massachusetts, prayer by Professor Christie of the Meadville Theological School, the hand of fellowship by Rev. F. C. Southworth, Secretary of the W. U. C., address to the people by Mr. Hosmer. All this in the forenoon; in the evening a welcome meeting, addressed by Rev. C. F. Henry, Pastor All Souls Church (Universalists), Rabbi Moses, Mr. Thomas L. Johnson, Prof. M. M. Curtis, Paul Frothingham and the Pastor. Of course at such a time another hymn was to be expected from the "Unitarian Psalmist" and here it is:

(*Tune, Balerma.*)

One Life together we confess,
  One all-indwelling Word,
One holy call to righteousness
  Within the silence heard:

One Law that guides the shining spheres
  As on through space they roll,
And speaks in flaming characters
  On Sinais of the soul:

One Love, unfathomed, measureless,
  An ever-flowing sea,
That holds within its vast embrace
  Time and eternity.

*Frederick L. Hosmer.*


## Homeseekers' Excursions.

On January 16th, February 6th and 20th, March 6th and 20th, April 3d and 17th, 1900, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days), to a great many points in South and North Dakota and other western and southwestern States at practically one fare for the round trip. Take a trip west and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained on application to any coupon ticket agent, or by addressing Geo. H. Heafford, Gen'l Pass. Agent, Old Colony Bldg., Chicago.

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A book of charm and power. It has the strength of simplicity and the sweetness of sincerity. It is fitted to brighten and better human life.—HENRY VAN DYKE, *Professor of Literature, Princeton University.*

It is just the sort of book that I enjoy, a real rest to me. It takes one away from the noise-ridden city and into the waysides, where we all ought to live for at least nine months of the year. I have a passion for out-of-door books; it is through their pages that I take my vacation.—JEANNETTE L. GILDER, *Joint Editor of the Critic, New York.*

It shows a fine insight into the heart of things, a felicity that is rare.—ELBERT HUBBARD.

I has already proven a vacation to me. I have dined on herbs, taken care not to rob the bird's nest of anything but sweet thoughts, while I have been led to the uplands of the spirit by a brotherly hand.—F. W. GUNSAULUS, *President Armour Institute, Chicago.*

It is a book without a morbid note, without a sneer of cynicism. It has an abundance of those qualities which Sabatier has told us the world connects with the character of Christ, "optimism without frivolity, seriousness without despair.—F. E. DEWHURST, *in Indianapolis Evening News.*

I read it two hours without a break and am refreshed in spirit and purpose.—W. D. HOARD, *Ex-Governor of Wisconsin.*

I find more religion than theology in this book, which fact is very gratifying to me.—A. H. LEWIS, D.D., *Editor of the Sabbath Recorder, Plainfield, N. J.*

Mr. Jones' name may be added to the authors of "Black Beauty," "Beautiful Joe," "Loveliness," as showing tenderest sympathy with dumb creatures, but "Jess" is far more than a horse story. . . . We rejoice to find the long sought poem "Carcassonne" heading a chapter on "The Unattainable." We demur a bit at his very catholic spmpathy with Chinese and Hindu religion. He seems not to give the Christ the unique place in all religions. Buy it. Revel in it. Place it beside the reveries."—THE CHRISTIAN INTELLIGENCER.

These papers teach religion from an observation of country scenery, doing so in a manner always interesting and often eloquent.—SCOTSMAN, *Edinburgh.*

They are full of nature, of humanity and of the best kind of religion, charged with that vitality, humor, poetry and inspired good sense which mark all of Mr. Jones' splendid work.—THE NEW ENGLAND MAGAZINE.

We are conscious as we read that we are in the presence of a genuine lover of the simplicities of life and are grateful for what he has imparted to us of his own delight in beautiful things.—MANCHESTER GUARDIAN, *England.*

The author is not what would be called by many "an orthodox" person, but he has an immense love of animals as well as of human nature, and in pleasant language gives us much to think about.—CHURCH TIMES, *London.*

This author is not concerned with saving. He believes that the "primal mission of religion is to bring a realizing sense of the world." His book is full of nature and catches not a little of its beauty. It only wants power.—EXPOSITORY TIMES, *London.*

The most striking feature of this volume, however, is not its poor theology or inconsistent philosophy, but it has literary charm; it abounds in passages of rare beauty and constitutes throughout most delightful reading.—THE INTERIOR (*Presbyterian*), *Chicago.*

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